

N^o 17
The Great Happiness of a Faithful
PRINCESS *in Child-bearing.*

Set forth in a

Thanksgiving-SERMON

UPON THE

Entire Recovery of HER ROYAL
HIGHNESS the PRINCESS OF WALES,
from Her late Illness in Child-bed.

PREACH'D ON

Sunday the 9th of December, 1716.

IN THE

ROYAL CHAPEL of the
PRUSSIANs at LONDON.

By JAMES CÆSAR, D. D. Chaplain in
Ordinary to the King of PRUSSIA, now with His
Majesty's Publick Minister Residing at the British
Court.

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I TIM. ii. 15.

*Notwithstanding She shall be saved in
Child-bearing ; —*



THE present Occasion of Publick Joy anew furnish'd to the British Nation and Protestant Zion, by the *Happy Recovery* of *HER ROYAL HIGHNESS* the PRINCESS, does not permit us to be silent, whether we consider ourselves as *Subjects* or *Members* of either, but leads aloud for our *Open Acknowledgements* and *Thanksgivings* also.

THE uninterrupted Series of surprizing Deliverances and inestimable Blessings so visibly bestow'd upon this Church and State, by the PROTES-

TANT SUCCESSION in this **MOST SERENE ROYAL HOUSE**, especially since **IT** has so happily taken place, are abundant Matter of our Gladness and Praise unto the most High and Supreme Author of them all: But this fresh Instance of his Divine Goodness and Love towards this **INCOMPARABLE PRINCESS**, and his People, in delivering Her Soul from the Snares of Death, that had compassed Her round about in **CHILD-BED**, and Us from the anxious Pains of Losing **HER ROYAL HIGHNESS**, is such an Addition, as not only fills up the Number of our Blessings, but also accomplishes the Measure of our Joy, and calls for new Offerings unto Heaven.

ACCORDINGLY do we meet here unanimously to solemnize and publickly to celebrate this Special Deliverance, in lifting up our thankful Hearts and Hands to the Father of Mercies in his Holy Place, and imploring both the Continuance of his Divine Favour and choicest of Blessings upon this **CHOSEN PRINCESS** and **NURSING MOTHER OF ZION**, and his only powerful Assistance of Grace to this **NATION**, to receive Her as Such, and to answer these his Mercies with a Comportment not unworthy of the same.

FOR this End have I pitch'd upon a Subject, the due *Consideration* of which, will not only prove a rich *Comfort* to *HER ROYAL HIGHNESS*, and further endear *HER PERSON* to all the *Favours* and *Blessings* of *Heaven*; but also abundantly convince the *People*, how much they are in *Duty bound* by all the *Sacred Laws*, both *Humane* and *Reveal'd*, ever to *Love* and to *Esteem* Her.

FOR the Words of my *Text* expressing the *Great Happiness* of *Faithful Women* in *Child-bearing* in general, how much more ought it to be understood of the *Sacred Persons* of *pious Princesses* and *Queens* in particular; in so far as they not only by their *High Station* and *Eminent Virtue* are above the rest, but also by their *Faithfulness* and good *Example*, prove the *Greatest Blessing* to the *Church* and *State* they live in or rule over, being for such *Reasons* called by the *Prophet* of *God* himself, *Nursing Mothers* to *Zion*.

AS it is expressly written by the first *Lawgiver* *Moses* soon after the *Fall*, that the *Pain* of *Child-bearing* was inflicted on the *Woman* as a *Punishment* for her first *Transgression*; so does the *Apostle* in the *Text* and foregoing *Verse*, positively affirm, that it is to be taken so no more in the *acceptable Time* of *Mercy*, wherein by *Faith* and *Holiness*

Holiness the same shall be sanctified to Her Salvation, and bear in such a sense even a sort of Attonement for the said Transgression.

WHENCE the Three following Heads do naturally occur to our Thoughts, and shall make up the Sum of our present Thanksgiving and Praise.

First, The Great Happiness of Faithful Women in Child-bearing, in general.

Secondly, Of the Sacred Persons of Pious Princesses and Queens, in particular. And,

Thirdly and Lastly, The Duty of Love and Esteem of the rest of Mankind towards them arising from thence.

I. AS to the *First, The Great Happiness of Faithful Women in Child-bearing in general*; I shall, in going along with the *Apostle*, endeavour to prove it also a *Duty* at the same time, and a *Principal Duty* indeed incumbent upon the *Whole Sex*. For every *Action* or *Performance* tending or conducive to our *Happiness*, becomes at that very instant, and for that same reason, a strong *Obligation* also, as the means of obtaining it; and

both the *Law* of Nature and Revelation equally
 enjoinning us always to *Love* ourselves,
 and above all things to seek our *Wel-*
fare, and the *Apostle* positively affirm-
 ing in our *Text* and the preceding *Verse*, that
Faithful Women shall even notwithstanding their
first Transgression be saved in *Child-bearing*, hence
 does it undeniably follow, this to be their Grand
Care and Chief *Duty*.

Matth. xxii.

39.

Ephes. 5. 29.

BUT I proceed further to prove it from the
 meer *Law* of Nature, which teaches all *Mankind*
 without distinction, to love themselves and their
 own *Nature* and *Kind*, and by consequence not
 only by all Means to preserve but also to propagate
 according to the *Laws* and *Limits* set them by
 the *Supreme Lawgiver* both by his light of *Reason*
 and *Revelation*; which equally setting forth, and *Ex-*
perience daily confirming, that not only such *Con-*
ugal Love is purest and most perfect, as has
 but one single *Object*, but also that *Polygamy* is
 ever bringing *Mischief* and *Confusion* both into
Private Families and *Publick Societies*, thence is
 most evident, that a *Matrimonial State*, accor-
 ding to the *Christian Constitution*, which allows
 one *Husband* but one *Wife*, and the *Wife* but one
Husband, is the most legitimate and profitable
 for that End; as the *Lord* of the *Creation* him-

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self

self instituted it in the *Beginning*, and our Saviour confirmed it, in condemning *Adultery* and reproving the *Hardheartedness* of the *Jews* and their *Forefathers* in admitting of that *Sin*, saying, it had not been so in the *Beginning*.

Genes. i. 27,
28. and ii. 24.

St. Matth. xix.
3.—10.

IN this *Sense* and according to such *Rules* will I be understood, when I affirm *Child-bearing* the *Grand Care* and *Chief Duty* of *Women* in general and do accordingly go on to prove it to be conducive also to their *Great Happiness* both in the *Life* and in the *World to come*.

FIRST in this *Life*, wherein our *Happiness* is considered *twofold*, either in *Soul* or in *Body* either *Spiritual* or *Temporal*, or both: As to the first, it chiefly denotes a *State of Perfection* of the *Mind*, consisting in a sweet *Calmness* and *Serenity* not to be disturbed or clouded either by the *Fear* of an incensed *God*, or an offended *Neighbour*, and principally arising from the *Conviction* and *Satisfaction* of having discharged our *Duty* to both; which as it is indeed the only and true *Happiness*, surpassing all other *Enjoyments* whatsoever, so are all other *Temporal Possessions* but an empty *Name* without it, and our *whole Life* rather a meer *Uneasiness* to us; for what can be *Happy* in a *State of Guilt* or *Fear*? And

on the contrary, what is able to *disquiet* a *Soul* free from either? which to apply to our *present* Case, it will easily appear that a *Woman* under the abovesaid *high Obligations* and *Sacred Tyes* both to Her *Creator*, *Herself*, and the *Rational World*, and at once thoroughly convinced of the same, cannot be *happy* in this Sense, or at *rest*, as long as she in opposition to her own *Conviction*, wilfully and without a weighty *Cause*, withdraws herself from such *Obligations*, and does not as much as in her lies conform unto the same; for She remains all this while in a *state of Disobedience*, and can therefore reasonably expect nothing but God's *Anger* and *Resentment*; whereas on the other side, in acting agreeably unto them, and as much as possible conforming *Herself* to his *Commandments*, She may justly hope for his *Divine Favour* and *Blessings*, and consequently enjoy the fore-mentioned *Calmness* and *Serenity of Mind*, wherein our only *Happiness* in this Life does properly consist; for in thus fulfilling God's *Precepts*, She bears Children to his *Image* and *Glory*, and is a *Help* to her *Husband*, which was the *End of her Creation*.

Gen. i. 28.
and ii. 18.

AS to her *Happiness* in the *second* Sense, or the many *Temporal Blessings* attending her *Child-bearing*, I shall be very brief, and but appeal to the

Experience of faithful Parents, what it is to be blessed with Children; and with Children indeed, or Rational Creatures, who by Christian Education and Divine Grace are to be train'd up in the Nurture and Fear of the Lord, in order to be a Comfort to Families, a Help to Humane Society, nay, even to augment the Kingdom of Heaven. Pray what can be more delightful on earth to a Christian Father or Mother, than to behold their Children round about them? to see themselves in them as it were anew born again, and by the Observation of their innocent Actions, remind themselves of their own tender Youth, and as it were grow young again, and live their own Life over again themselves; actually thus to find their own Persons in the Persons of their Children, and themselves blessedly multiplied not only in their own House, but also in the City, in the Church, nay even above in Heaven. O where can be a greater Happiness or a choicer Blessing? indeed there can be none on this side the Grave, more solid or more beneficial! as it is most evident, not only from the Confession and Example of the Holy Men and Women of old, but also the express Declaration and Promise of the Lord our God made only unto his Chosen Servants that love and fear him, in Psalm CXXVIII.

Blessed

Gen. xvii.

—xviii.

—xxix.

Ruth iv.

41—15.

Blessed are all they that fear the Lord, and walk
in his ways. For thou shalt eat the labour of thine
hands: O well is thee, and happy shalt thou be. Thy
Wife shall be as the Fruitful Vine upon the Walls of
thy House. Thy Children like the Olive-branches round
about thy Table. Lo, thus shall the Man be blessed, that
feareth the Lord. The Lord from out of Zion shall
thus bless thee, that thou shalt see Jerusalem in Pros-
perity all thy life long; yea, that thou shalt see thy
Childrens Children and Peace upon Israel.

THUS have I given you but a very short
View and Sum of the Temporal Blessings attend-
ing the Child-bearing of Faithful Women. I could
be more prolix and particular in accounting all
the peculiar Benefits accruing from thence, both
to private Families and publick Societies, or to
the whole World; and even in what manner the
Church and Kingdom of God is thereby encreased,
and his Holy Name glorified; especially if they
do after the Example of their Faithful Parents, as
the Apostle says in the Words next following our
Text, also continue in Faith and Charity and Holiness
with Sobriety. But this Matter being so very
plain and obvious to every one, I may well
leave off here, and proceed;

FOR

FOR it is time for us to draw higher and higher, and to occupy our *Thoughts* in the *Contemplation* of that *Happiness* and *Inheritance* above, which shall not cease or fade away, and is not less promised to all *Faithful Women* in *Child-bearing* and *WHICH* the *Apostle* more expressly aims at by the *Words* of the *Text*; for he says positively *Notwithstanding* She shall be *SAVED* in *Child-bearing*; *SHE SHALL BE SAVED*, which means properly her *ETERNAL SALVATION*, as it is most evident from the *Opposition* made by the *Holy Apostle*, to her former *Transgression* in the preceding *Verse*, by which She was to expect nothing but *DAMNATION*, and therefore on the contrary, by *Child-bearing* with *Faith*, She may hope for *SALVATION* or *ETERNAL HAPPINESS*, not only be blessed with faithful Children here, but inherit the *Kingdom of Heaven* hereafter.

Ephes. ii. 8, 9.
James ii. 20,
26.

For, as we are all saved by *Faith* in *Jesus Christ* only, and a *Faith* true and shewn by its *Fruits* or *Good Works*, so does the *Woman* in particular obtain *Salvation* by her *Faith*, especially made manifest by the *Chief* and most *beneficial* of Her *Good Works*, which is, *Bearing* and *bringing forth* of *Children* to the *Image* and *Glory* of *God*, and the *peopling* of *Earth* and *Heaven*.

BY such a *Faith* and *Christian Demeanour* may She, according to this gracious *Promise* of the *Gospel* live here in a sure *hope* of, and for evermore enjoy hereafter the *Eternal* and *Celestial Happiness* with all the *Glorified Saints* and *Holy Women* departed in that *Faith* in *Heaven*. O what a *Glorious Promise*, what a *Weighty Motive* to all *Christian Women* to *Patience* and *Meekness* in all the *Pains* and *Toils* naturally attending this *Grand Duty*! And how *Sacred* ought then *Child bearing* to be kept; as being instituted by the *Most Holy God* himself, ever blessed by Him with all the *Choicest Blessings* on *Earth*, and at last rewarded with *Heaven* it self! O wonderful and most gracious is the *Lord* our *God*! marvellous in all his *Works*, and worthy to be adored and praised in all his *Ways*! more especially in his *Dealings* with and *Goodness* towards *Man*, who is so wonderfully made, so tenderly preserved, and so abundantly rewarded, blessed be His *Holy Name* for evermore.

BUT we shall lose ourselves in these *Contemplations*; and I think, I have, though briefly, yet abundantly made evident the *Great Happiness* of *Faithful Women* in *Child-bearing* in general.

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II. AND

II. AND shall therefore come to a nearer Application to this Day's Solemnity, in the Second General Head of my Discourse, by considering this Duty and Happiness also, in the Sacred Persons of Pious Princesses and Queens in particular. Surely if they may justly claim the same Share of Happiness arising from this Grand Duty with the rest of their Sex, as Women in general, how much more then can we ascribe it to them, if we consider them moreover placed in these High Stations and endowed with these Sacred Characters, where

Psal. lxxxii.

1, 6.

by they are not only exalted above the rest of Mankind, and clad with Majesty from Heaven; but become at the same

Isai. xlix. 23.

time also in a double Sense blessed Nursing Mothers to God's Zion. A Pious Princess or Queen is not only of Herself a Heavenly Ornament and a Divine Gift to the Church and State, She is either a Member or the Head of, but by Her Fruitfulness and Child bearing the highest and choicest Blessing to both: A Faithful Princess in the Discharge of this Grand Duty, often blessed with, and always surrounded by a Numerous Royal Issue of Princely Children is such an inestimable Treasure, as our Most Gracious God, the Supreme Monarch of Heaven and Earth, only bestows upon such Nations, as

signal

signally Loves before others. For thereby any
 Church or State is not only render'd Great and
 Glorious, in the Eyes of its Neighbours, but also
 secured in the Succession of the Crown, and thereby
 freed from innumerable Dangers and Mischiefs
 inevitably attending a defective Line of Kings
 or Princes. Nay, such a Blessed Princess, faith-
 ful also in the Care of a truly Christian and Prince-
 ly Education of her Children, is further mightily
 promoting the Kingdom of Heaven. For their
 good Example having a general Influence upon
 all interiour Ranks of People does not only edifie
 the Court, but also the City and Country, nay, the
 whole Nation; and agreeably to the known Pro-
 verb, after the Example of the King the whole
 Kingdom will copy. A disorderly and debauch'd
 Court soon disorders and debauches the whole
 Nation also, as we have had but too many and
 too sad Instances in this very Kingdom; whereas
 on the contrary an orderly and sober Court instills
 Order and Sobriety also into the whole Country.
 And a Prince or Princess encouraging Religion and
 Vertue, and countenancing the Teachers and Pra-
 dices thereof, are able to make more Converts,
 and effectually to promote Christianity, than all
 the best Books and Sermons written or preach'd
 throughout the Kingdom.

Oh and of what great Concern is it then to a National Church, and what a peculiar Benefit to a Protestant People to be blessed from above with such a Prince or Princess ! Do not they really imitate the most perfect Pattern of the Supreme Lawgiver the King of Kings and Lord of Lords Do not they maintain Judgment and Justice ? Do not they advance the Kingdom of Heaven on Earth and, as much as in them lies, daily help to add to the Church such as shall be saved ; and may such a Religious Prince or Princess then not truly be styled a Nursing Father or a Nursing Mother to Zion ? Indeed ! and we of this Nation are so happy, and so much beloved by God, as to be now-a-days blessed with SUCH, and a Religious Princess moreover most eminent for the true Christian and Princely Education of Her Royal Children. I must speak the Truth here, and that cannot be called Flattery by the most partial and envious Tongue, which daily both forces the Admiration and Applause of, and edifies all who have but the Happiness to see them. And I assure no body even of Her Enemies, if it be possible that any such can be, would have call'd so, if God for our Sins had permitted us to be unhappy as to lose that MOST PRECIOUS LIFE in HER ROYAL HIGHNESS's LATE ILLNESS.

NESS IN CHILD-BED ; sure I am our *anxious*
Pains for it for almost *TWO* Days successively, and
the Universal Mourning at Court, in the City and
Country by all Ranks of Good People, quite shew
the contrary. Was not *HER ROYAL CON-*
SORT the *PRINCE* in the utmost Distress of
Mind about it ? and who could on those *TWO*
DAYS come up to Court and behold the most
mournful Aspects and Torrents of Tears both of
the Nobility and Gentry, and even the Foreign
Ministers, without being pierced to the Heart,
and mixing his own with theirs ? to bewail and
lament the *DANGER* only of being deprived
of this *NATIONAL BLESSING* ! And why
should I say less now from this Sacred Place of
Truth, after the *LORD* has in his infinite Good-
ness been so kind to us, as to rejoyce us with
the full *RESTORATION* and *PRESERVATION*
of *IT*, and thereby given us new hopes of not
only seeing *HER ROYAL HIGHNESS* arrive
at a *HIGH* and *BLESSED AGE*, but to be
BLESSED also with many more *ROYAL CHIL-*
DREN as so many Divine Pledges to the Security
of these Protestant Kingdoms, nay, even the whole
Protestant Europe. How is it possible for me to
restrain from speaking out here, when I should
otherwise do the greatest Injustice at once to the

MOST EMINENT WORTH of this *INCOMPARABLE PRINCESS*, and to my *Pastoral Duty* in hiding that edifying *Lustre* and *shining Light* which I should rather put up before the whole Kingdom, that it may give light unto all them that are in it, and our *Father in Heaven* may be glorified.

O Happy! nay, thrice *HAPPY PRINCESS* whom God has thus saved and chosen to be at once the *ADMIRATION* and *COMFORT* of his People, and the Blessed *NURSING MOTHER* to our *ZION*! Thus does the Lord fulfil his Holy Promises in preserving and rewarding those that truly serve and fear him; for do not you remember, this is the same *GREAT PRINCESS* who could for the sake of Religion forsake not only a *Royal* but also an *Imperial Crown*, preferring a pure *Faith* and undefiled *Conscience* to the greatest *Riches* and highest *Dignities* of the *Universe*; and that too in the Prime of *HER* Princely Youth*, when the *Temptation* was greatest. O Glorious *Princess*! the *Wonder* of this Age! and a truly *Royal Pattern* for all *Christian Princesses* and *Queens* to imitate. Thus has *SHE* honoured

* Her Royal Highness refused the present Emperor of Germany upon account of his Religion.

the **LORD** in professing the *Truth*, and
 exalting *His Holy Name* before the
 World, and therefore has the **LORD** again ho-
 noured *HER* in this extraordinary manner, and
 heard *Her* in the time of *Her Sickness*,
 as he did formerly the Godly King
Hezekiah in prolonging his Days. May He the
 same *All sufficient God* and *Absolute Disposer* of our
 Days, add many more Years to *THIS GLORI-*
OUS LIFE, and in his superabundant Goodness
 further make this *FAITHFUL PRINCESS*
HAPPY IN CHILD-BEARING and all sorts of
 Spiritual and Temporal Blessings here, and for
 evermore *HAPPY* hereafter in the *Celestial Glory*
 with all the Faithful Princesses and Queens gone
 before and departed in that Faith in Heaven.

THUS much of the *GREAT HAPPINESS*
OF THESE SACRED PERSONS IN CHILD-
BEARING in particular. I have given you but a
 transient View of it, especially in regard to their
Eternal Salvation, which being infinite and most per-
 fect cannot be fully understood by us, who are
 finite and imperfect, and our Know-
 ledge whereof is hitherto but in part.
 Since it does not yet appear, what we
 shall be. I have only named to you what the
 Apostle chiefly intends to inculcate to his Readers
 by

1 Sam. ii. 30.

Isa. xxxviii.
1, 6.1 Cor. xiii. 12.
1 John iii. 2.

by the Text : *THE GREAT HAPPINESS OF FAITHFUL WOMEN IN CHILD-BEARING.*

III. I do now hasten to the *Third* and *Last* Part, which is *Naturally* or *Essentially* arising from the *Two* former, I mean the *Duty of Love and Esteem of the rest of Mankind towards them.* Indeed if *God the Eternal Being*, the most perfect *Pattern* and *Supreme Law* of our *Actions*, has declared himself thus much in their behalf, as to reward them both in *this Life* and in *that which is to come*, how can we poor *Mortals, Men*, do less than *sincerely* to love and *highly* to esteem them also? Besides what we *our selves* are owing to them from that their very *Grand* and *Sacred Duty*, on *our part*, as next to *God*, our very *Life and Being*, our *Birth* and *Education* and all the *Blessings* of this *Life* depending therefrom; both our *Being* and *Well-being* in this and the next *World* which they have first imparted unto us with so much *Pain* and *Anguish*, preserved with so much *tender Care* and *anxious Fear*, and which they from the bottom of their *Hearts* wish to perpetuate to their *Children* to all *Eternity*. O what mighty *Love* and *tender Affection* towards us! And why should not we answer it, in the same *Kind* with our *reciprocal Duty* of hearty *Love* and *unfeigned Esteem* of them also: Not to repeat

now ver.

now the great *Benefits* they by their *Child-bearing* bestow upon the *rational* and *faithful* *World* in general and in particular, by peopling *Families*, *Cities*, *Countries*, *Kingdoms*, and the whole *Universe*, and by encreasing the *Number* of the *Blessed* in the *Kingdom* of *Heaven*. By the *Help* and *Assistance* the *Wife* gives to her *Husband*, and the *unwearied Attendance* the *Mother* lends to her *Children* and the like. And where is the *Rational* *Man* or *enlightned Christian*, duly weighing all this, that will not heartily love and highly esteem and revere the *whole Sex*? Indeed this is our *Duty* not only from the *Laws* of *Nature*, but also expressly commanded by *God* in his *Holy Word*, that we should love them and give honour unto them as unto the weaker *Vessel*, and as *Heirs* together of the *Grace* of *Life*, 1 *Pet.* 3. 7.

BUT more especially, and in so much greater a *Sense* does this *Duty* of *Mankind* extend it self towards the *Sacred Persons* of pious *Princesses* and *Queens* in particular, as not only the *Height* of their *Station* and the *Sacredness* of their *Character* elevates them above the rest of their *Sex*, but they also by their *Child-bearing* and *Pious* *behaviour* become a greater *Blessing* and *Comfort* to the *Church* and *State* they belong to or reign over. For whilst the *amiable Qualities* and *estimable*

mable *Perfections* of private *Women* are only *Personal*, these of *Virtuous Princesses* and *Queens* become *National*, they thereby benefitting and blessing not only one *Single House* or *Family*, not only one *City* or *Country*, but the *Whole Nation* at once in general; whose full *Prosperity* or utter *Ruin* is oftentimes depending thereon. And how much more ought we then to love, esteem and revere them above all the rest. And how much more is then this *Civiliz'd* and *Protestant Nation* bound in this *Duty* towards that *GREAT PRINCESS*, whose *Happy Recovery* has given us the *Joyful Occasion* of this *Discourse*. Indeed, if any *Princess* of the *Universe* is adorn'd with the *afore said High Qualifications* and *Inestimable Virtues*, then is it *HER ROYAL HIGHNESS*; whether we view them in Her truly *ROYAL MIND*, or in *HER MOST GRACEFUL MIEN* and *MAGNIFICENT BODY*; whether we consider *HER* in the *SACRED PERSON* of a *PRINCESS* or a *TENDER MOTHER* to *HER ROYAL CHILDREN*; whether we see *HER* in *HER DEVOTIONS* in the *HOUSE* of *GOD*, or in *HER PRINCELY OCCUPATION* in *HER OWN ROYAL FAMILY* at *HOME*, or in *HER MOST AGREEABLE AND MOST AMIABLE CONVERSATION* with others; being always and

ever

every where the same *INCOMPARABLE PRINCESS*, ever to be *BELOVED* and *ESTEEMED* by all *Parties*, and by all *Sorts* and *Ranks* of People ; insomuch that if any are so unhappy as to be remiss in this *Duty* to *HER ROYAL HIGHNESS*, it is because they have the *Misfortune* of not knowing *HER*. Which is indeed the *Case* of, and has ever been found true in this *MOST SERENE ROYAL FAMILY*, both in the *SACRED PERSONS* of *HIS MAJESTY THE KING* and *HIS ROYAL HIGHNESS THE PRINCE* and *THEIR* most Beautiful and most Accomplish'd *ROYAL CHILDREN*, whom not only all *Good Subjects*, but even their *Mistaken Enemies* look on with *Love* and *Admiration* ; and *WHO* by the strong *SERENITY* of *THEIR MINDS*, and the *MAJESTICK GRACEFULNESS* of *THEIR PERSONS* make every time new *Conquests* upon the *Hearts* even of their *deluded Adversaries*, as often as they have but the *Happiness* of coming *IN THEIR PRESENCE* ; so that a great many are already brought to themselves again, fully converted and filled with *Shame* and *Repentance* of ever having but in the least ill thought or spoken of, or acted against this *MOST AUGUST HOUSE*, indeed *justly* the *SECURITY*

D

RITY and ADMIRATION of *Happy Britain* nay, all the *Protestant Europe*.

NAY, I wish I could say, EVER *Happy Britain*, which really could be Happy FOR EVER if it but would be so, by this very INESTIMABLE BLESSING in this PROTESTANT ROYAL HOUSE and ITS numerous LINE of PROTESTANT PRINCES; if we would but once heartily lay aside all *Party-Strife*, and unanimously joyn in the ONLY CAUSE of our RELIGION and COUNTRY. O Happy *BRITAIN* at this very Day, if Thou wouldst but understand it under the GENTLE and GLORIOUS REIGN of this GREAT KING O Happy *FRANCE* and *HOLLAND*! and all such POTENTATES as are honoured with HIS ROYAL FRIENDSHIP and ALLIANCES! For to be blessed with such a KING and such an ALLY is one of the greatest NATIONAL BLESSINGS in the Universe.

HAPPY are then we also Members and Subjects of this blessed CHURCH and KINGDOM, in partaking of the mighty Benefits of ITS PROTESTANT GOVERNMENT! and I am fully assured all of you here think so too and our Happiness at this time is DOUBLE regard to the MOST PRECIOUS LIFE

HE

HER ROYAL HIGHNESS, WHICH the Lord
 of his immense Goodness has vouchsafed anew to
 restore to us, and for WHICH we have now been
 rejoicing our Songs of *Thanksgivings* and *Praise*.

LET us but rightly improve these great Mer-
 cies, in answering them with a truly Christian
 Life in all Godliness and Honesty. Let us
 sincerely endeavour to love God with all our
 Hearts, and our Neighbour as ourselves. Let
 us follow Peace with all Men and Holiness, with-
 out which no Man shall see the Lord. Let us
 always fear God and honour the King, and not
 meddle with them that are given to Change; that
 those signal Blessings may be further continued
 to Us and our Childrens Children. For if we
 are not wanting to our selves by our Sins of
 ingratitude against our Merciful God and his
 Vice-gerent, we may hope to secure them even
 to latest Posterity; which the Lord of his Infinite
 Mercy grant, unto whom be all Honour and
 Glory for ever and ever. *Amen.*

F I N I S.

THE
HONORABLE
MEMBERS OF THE
LEGISLATIVE COUNCIL
OF THE PROVINCE OF
NEW SOUTH WALES
IN PARLIAMENT ASSEMBLED
I HEREBY CERTIFY
THAT THE
FOLLOWING
IS A TRUE AND
CORRECT COPY
OF THE
ACTS AND
RESOLUTIONS
PASSED IN
THE
LEGISLATIVE COUNCIL
OF THE PROVINCE OF
NEW SOUTH WALES
IN THE
YEAR
OF OUR LORD
ONE THOUSAND
NINETEEN HUNDRED
AND
EIGHTEEN
IN THE
EIGHTH
YEAR OF THE
REIGN OF
HIS MAJESTY
THE KING



1888

